1:Redfield E-5 (1926-1927)1930
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178 776 *ahuahque* are the mountain-dwelling, terrifying gods of thunder and rain, and are not connected with disease.

755 757 These limited materials suggest that in general the medical treatments in use in Tepoztlán are like those of all folk communities—a stock of traditional curative acts tending to be ritualistic. But, to a certain extent, there is available to an afflicted invididual the [369] choice of applying remedies of the city. Not a few have lived in the city and have learned to use some of the drugs in official pharmacopeias. One or two in- [278] dividuals in Tepoztlán keep a few commercial drugs [444] on hand for sale. There are drug stores in Cuernavaca, and not infrequently an individual, even a *tonto*, [484] will walk there to secure a medicine. A prolonged [752] toothache, which has survived the ministrations of the herbalist, may cause the sufferer to go to Cuernavaca to have the tooth extracted.

177 757 It might be supposed that this choice of remedial systems would in time bring about an experimental attitude on the part of Tepoztecans and favor the extension of rational conduct in the treatment of disease and the corresponding diminution of magical behavior. A collection of cases might show the mechanisms of the process. What affect the city ways are [369] having on the attitude toward disease is, however, probably slowly felt, and so far the traditional cures are paramount. During two or three months of 1925 [759] or 1926 a Bulgarian doctor,[1] one of the few Europeans

[1] Known to the Tepoztecans as a German.